PROCLAIMING • LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, SEPTEMBER 27, 1961

# Be Not Wise in your own eyes

HE WHO KNOWS IT ALL can learn nothing more.

He who believes himself to be ultrawise is a lonely person. He finds few companions as wise as himself.

He who is wise in his own eyes is unhappy. He disdains the foolish people that everywhere surround him.

He who is wise in his own eyes cannot help people who have problems, for he has none.

He who is wise in his own eyes finds every organization and church to be wrong. Only he, and a few of his close friends, are right.

He who is wise in his own eyes is living beyond retirement. He has lost the thrill of discovery, for there's nothing left to discover. So he continues to quote himself.

He who is wise in his own eyes is at least partially deceived, for *he that trusteth in his own heart is a fool.*

He who is wise in his own eyes refuses to receive Christian counsel. He is unhappy trying to work within proper organizational patterns. He regards his disagreeing brethren as heterodox and dictatorial.

He who is wise in his own eyes regards himself as the best qualified person for a church, conference or denominational office.

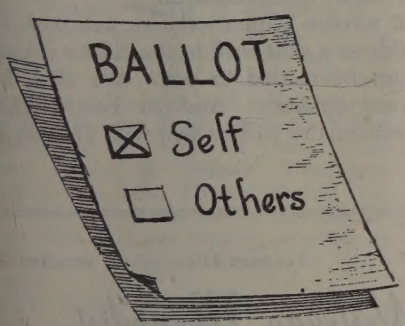
He who is wise in his own eyes enjoys little Christian fellowship across church, conference, or denominational lines. He limits his fellowship and goodwill to those who agree with him on certain specified issues.

He who is wise in his own eyes regards himself as wealthy, but the poor in spirit "see through him" (Prov. 28:11).

He who is wise in his own eyes does not often repent and does not know how to weep. He is a stranger to the *broken and contrite heart.* He has forgotten the old sins from which he was purged.

The only cure for self-wisdom is a bestowment of *the wisdom that is from above . . . first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

He who is truly wise delights only in the Lord and desires to be wise in His eyes.




*George E. Failing*

Proverbs 28:26; James 3:17

## Evangelism Issue To Be Published

THE OCTOBER 4 issue of THE WESLEYAN METHODIST will be designated the Evangelism Issue.

For several months the Editor has been working with the Executive Secretary of Church Extension and Evangelism, Rev. V. A. Mitchell, in planning for the articles and in making the assignments. Frankly, we are extremely happy to present this issue to our people.

By the time you read this notice, an extra large run of about 30,000 copies of the Evangelism Issue will have been printed. Many of these copies will be sent to general evangelists now serving the Church. Thousands more will be available on special order for distribution in a church or community and for use in study classes on evangelism. These classes may be conducted in youth groups, in women's missionary meetings, in men's fellowships, in prayer meeting groups.

Outstanding writers have prepared outstanding articles for this issue. Among them are a posthumous article, "Sparks for Soul Winners" by Oliver G. Wilson, "Prepare for Revival" by James A. Chrispell, "The Trash Man Witnessed to Me" by V. A. Mitchell, "Why Join the Church" by Harold K. Sheets, "Leading a Soul to Christ" by Orval C. Butcher, "The Master's Method" by John J. Hunter, "After the Revival" by B. C. Cochrane, "Why I Am a Wesleyan Methodist" by Robert W. McIntyre. Two reprints, one an old classic, "You Can Start a Revival," and the other a contemporary challenge, "A Hesitant Pastor," are also included. The first eleven pages will be saturated with usable, challenging, heart-warming material on evangelism and soul winning.

Extra copies will be available at a modest cost, as long as the supply lasts. Copies will be mailed to one address at the following rates: ten cents for each copy up to nine copies; five cents each for ten to forty-nine copies; $2.00 for fifty copies; $3.00 per one hundred. Orders for these should be mailed to *The Wesley Press, Box 2000, Marion, Indiana.*

It is possible that some or all of these articles will be preserved for future use in tract or booklet form. Write to Rev. V. A. Mitchell, Box 2000, Marion, Indiana, if you are interested in tracts or booklets, and specify the article or articles in which you are interested most.

## New Publication Schedule

AT THE EXECUTIVE Board meeting on September 7, 1961, it was voted that forty-five issues of THE WESLEYAN METHODIST be published each year. Thus our denominational magazine will continue as a weekly with only a few issues each year becoming joint issues. THE WESLEYAN METHODIST will not be published the second and fourth weeks of June, July, and August, nor during the week of December 25.

It was pointed out in a previous editorial (September 20, page 2, "What Does It Cost?") that the publishing of THE WESLEYAN METHODIST is highly subsidized by the entire production of The Wesleyan Methodist Publishing Association. Reducing the number of issues each year to forty-five will give the publisher modest assistance in reducing the large publication deficit.

Furthermore, reducing the number of issues gives some relief to a crowded editorial schedule and makes unnecessary any present increase of expense in that office.

Other denominational periodicals have tried this plan and it has met with understanding and approval by the subscribers. It is felt that our readers will also approve this step.

## Conducting a Self-Examination

ON SEPTEMBER 1 over 400 questionnaires were sent out to random-selected readers of THE WESLEYAN METHODIST. This represents an attempt to secure impressions from our readers that will help us to evaluate and to improve our church periodical.

THE WESLEYAN METHODIST makes no attempt to be a popular magazine, basing its appeal on that which is pleasant to the readers. It is a magazine with a mission. That mission, as the Editor understands it, is to speak simply and clearly for Christ and the Church, holding as faithfully as we know how to the thoroughgoing principles of righteousness and reform that have characterized our denomination since its beginning. That mission demands an awareness both of those "things that cannot be shaken" and those contemporary fads that please and deceive many. The Editor believes that the magazine does not fulfill its mission unless it becomes a "voice" for God, for heart purity, for righteous living.

While we busy ourselves in speaking with God through prayer, and to our readers through this periodical, we want to make it possible for readers to talk back to us. Thus these questionnaires.

If you did not receive a questionnaire and wish to assist us, simply address a post card to the Editor asking that a questionnaire be mailed to you. We shall be glad to receive your opinions. And we believe that every returned questionnaire will be sent with an earnest prayer.

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The Wesleyan Methodist

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# Was Reading...

*by the Editor*

an interesting answer to a question appearing in *The Banner* for June 30. The uestion is asked whether the Christian Reformed Church may appoint representatives serve on the Board of an Arminian organization. States Dr. John H. Bratt, "My nswer is in the negative. We are an avowlly Reformed Church. And we are comitted to the Reformed approach in missions. ach congregation should launch its own mison program under Reformed leadership and ıspices and with such a nucleus of 'eager eavers' as the letter indicates, this particular ıurch is in a good position to do an exllent piece of work." It is interesting to ote how exclusions still separate members the body of Christ.

in the August 19 issue of *Sunday School imes* an article, "Saints in Stained Glass ade by a Saint." It is a brief sketch of e and work of Lawrence Saint, who died June 15 at the age of 76. The article is teresting and inspiring. It is difficult to y for what work Mr. Saint will be reembered the longest, whether for his giving the world his son, Nathaniel, who was one the five men killed by the Auca Indians January 1956, or by his enviable reputation one of the finest stained-glass artists in e country, or as a friend of the cause of ohibition. It was the Editor's privilege exchange several letters with Brother Saint d he is much the richer for these exchanges. awrence Saint greatly admired Professor and rs. H. Willard Ortlip.

an Associated Press release dated Washgton D.C., August 27. The Senate Internal ecurity Subcommittee has been told by an uthority in his field, Edward Hunter of ort Washington, New York, that Moscow has rdered a frontal attack on the anti-Comunist movement in the United States and as made use of agents who infiltrated the hite House. Hunter is described as a sychological warfare expert and is the riginator of the term "brainwashing." He stified that the Kremlin has set out to crush hat he termed a grass roots anti-Communist ıovement that has sprung up in the United tates in the last couple of years. When ıown copies of Defense Department irectives this year, Hunter testified that ese directives against the use of anti-Comunist films in troop training programs reresented a "stunning victory" for Comunism.

While Edward Hunter was giving to a ongressional subcommittee these solemn ords of warning, Prime Minister Harold lacmillan blandly declared that "nobody is oing to fight about Berlin."

in *Quote* of August 6. "A University of linois professor said today that alcoholism as become the Nation's number three health roblem. Dr. Andrew C. Ivy said every octor in the U.S. would be needed to treat ll the alcoholics. Ivy cited a survey by the ale School of Alcohol Studies which stated hat if both parents drink, 90% of their sons nd 83% of their daughters drink, while if

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*VICTOR SMITH*
Silver Creek, New York

# Why I Don't Give Ten Per Cent To God

IT STARTED back when I was a teenager in high school. I had a part-time job in a small grocery store as delivery boy making 60 cents an hour. The youngest of a family of six boys and four girls, I was the only one left at home with my widowed mother. Needless to say the job helped out.

I was raised in a fundamental church which emphasized foreign missions. Annually, pledges were taken for foreign missions. I had been saved but a short time when pledge time came. God spoke to me to pledge $300. This was a lot for a high school boy. Finally I yielded and God helped me to make out on what was left.

Graduation rolled around and I was finished with high school.

God had provided a better job for me in another state, paying $1.10 an hour, which seemed like big money. So I bid mother and friends good-by and became a stranger in a new village far from home. God had come along too. He was near to me in those lonely days and led me to another fundamental church. It was here I met the girl who is now my wife.

As we started our life together, with the many bills young couples have, we did not forget God. We began by giving Him 15 per cent of our gross income. He blessed us so much we were able to get along on the rest. As time progressed God gave us a child, and several raises in pay. As He blessed us, we returned more and more to Him. We increased our giving from 15 per cent to 20 per cent, and God still kept blessing. We had enough to live on. Oh, we didn't drive a new car and wife didn't wear a fur coat. There were a lot of luxuries we did not have, but we had God, and He made up for it. We were laying up treasures in heaven where moth and rust do not corrupt and where thieves do not break through nor steal.

Then one November day I was out of work. What had happened? Was this my reward for giving so much to the Lord? My disappointment became God's appointment. I got a much better job, raising my pay from $1.50 to $2.12 per hour. Again we were happy; we could raise our giving to 30 per cent. God was blessing so wonderfully we raised our giving to 40 per cent. God rewarded us by making it possible to buy a home. This seems impossible, does it not, but it is true.

Things were going well when suddenly I found myself out of work again. God was testing me. I confess my faith failed a little when I figured my budget and it seemed that 15 per cent absolutely would be the most we could give from our unemployment checks. After about two weeks we decided we were not trusting God like we should, so we raised it to 40 per cent again, and made up for the other two weeks. Jesus never fails! Again I got a farm job paying $1.50 per hour to help tide me over my eight-month lay off. Then I was recalled to my good position, and have had raises in pay.

Not long ago we realized our home needed something done to the outside of it. The paint was in very bad condition, and repair work necessary. The house badly needed siding. There was no room in our budget for it. We were willing to settle for an inexpensive siding, but could not afford it. We called on God and laid our need before Him. The impossible became possible. Not only were we able to get siding at an amazingly low price, but it was one of the best sidings.

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# PREACHERS Must Be PROPHETS

*GEORGE E. FAILIN*
*Edit*

ONCE TO EVERY MAN and nation, comes the moment to decide," wrote Russell Lowell. Nations, like individuals, have their moments of opportunity. If they can nobly rise to that opportunity, the future is bright and victorious. If they miss the glorious challenge, the light flickers and then goes out.

I was rather amazed a few days ago to read in Luke 19:41-44 that Jesus was not only the Saviour of His people; He was also their prophet. He opened His ministry with the announcement of their glorious opportunity, "the acceptable year of the Lord" (Luke 4:19). Mark (1:15) reports that Jesus proclaimed, "The time is fulfilled, and the kingdom of God is at hand." Jesus offered himself to His people as their complete Messiah, Saviour, Prophet, King. One of the most tantalizing conjectures I can imagine is what might have happened had the Israel of that generation received Jesus. The possible result is almost too staggering to contemplate.

But "his own received him not," and on each count the Jews turned down Jesus. They refused Him as Saviour, holding on to Moses and the Prophets. They rejected Him as king—"we have no king but Caesar." Then they utterly disbelieved His prophecy—"the days shall come upon thee, that thine enemies . . . shall compass thee round . . . and shall lay thee even with the ground . . . because thou knewest not the time of thy visitation" (Luke 19: 43, 44). But Israel did not know in that generation "the things that belonged unto [their] peace." The next generation suffered the destruction of Jerusalem, a ravaging slaughter and a dispersion of the remnant.

Evangelical Christianity may well be ashamed for her neglect in serving as God's prophet to the nations. We have been so concerned in the salvation of individuals that family culture and social responsibility have seriously lagged. To fill up that vacuum has come the modern emphases on Christian culture without a new birth and a social gospel that was non-prophetic and non-redemptive.

God's first word of warning to Adam was a prophecy, "In the day that thou eatest thereof, thou shalt surely die." No truly Christian minister can shirk his responsibility to speak as a prophet to his own church and to the members of his parish. Men may plan it clever, but God is never mocked. When this prophetic word dies, then the minister has lost both message and motive. There can never be satisfactory substitutes for a searching view of sin and a sharp denunciation of it. The same minister has also a "sure word of prophecy" in regard to salvation. With the keys of Christ he opens the door of salvation to all who "repent and believe the gospel."

The preacher is also God's prophet to the nations. Not at all in the sense understood by the Roman Catholic Church, by which nations are urged to enter into concordats of understanding and the enjoyment of reciprocal privileges between church and state. That is too low a plane upon which to operate.

Jeremiah was God's prophet to backslidden Israel. He also became prophet to Zedekiah, urging him to surrender to the king of Babylon: "Then thy soul shall live, and this city shall not be burned with fire" (Jer. 38:17). Zedekiah refused the advice and suffered a savage revenge.

Elijah became prophet to Ahab: "As the Lord God of Israel liveth, there shall not be dew nor rain these years" (I Kings 17:1). God gave to Elijah also the prerogative of announcing the end of the drought and famine.

Men of God can live close enough to know of God's plans. They can come to see as He sees, to discern His will and ways. Furthermore, true men of God live so detached from the temporal concerns of their own generation that they can afford to proclaim the truth they see. Timeservers have too much at stake in the present life and age to declare unadulterated truth. Prophets are not careless men. They are careful about truth, but they do not hesitate t hazard life and reputation.

Days of personal and national per separate the prophets from th preachers. Today we are blessed wit many preachers, but we have extremel few prophets. Many of our preache are equally at home in the shop, class room or pulpit. It should not be s Preachers are called to be watchmen prophets if you please. This generatio is in terrific peril. Who is spirituall sensitive enough to discern it,—an spiritually courageous enough to pro claim it?

The ministers of the Church of Jesu Christ ought to have a message a pungent as truth and as contemporar as 1961. They have a message to pro claim, not only to Sunday-schoo scholars and church members but als to mayors and congressmen, to judge and governors. They are not trying t convert society into the church, bu they are trying to save society fron chaos and annihilation. They are tryin to speak of God's word of judgment t a generation of mockers, and deposi God's word of hope and salvation int the hearts of those who will receive it

Jesus spoke a parable about nation being judged (Matt. 25:31-46) and th last book of the New Testamen abounds in imagery relating the churc to the nations and vice versa. No only shall men be punished as sinners nations shall also be punished as sin ners. Some day "the kings of the earth . . . the great men . . . the rich men . . . every bondman, and every free man, [shall hide] themselves in the dens and in the rocks of the moun tains . . . For the great day of hi wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

In measured strides of neglect and scorn we move toward "the day o vengeance of our God" (Isa. 61:2) Only radical measurers of national re pentance and contrition can stay the hand of judgment. In this hour, o all hours, let us watch and be sober Let us pray and live and die like men— like God's men! • •

# Two Great Epochs of Salvation

*JOHN E. McGRAW*
Fairmount, Indiana

IN THIS CONFIDENCE I was minded to come unto you before, that ye might have a second grace" (II Cor. 1:15, margin).

The wording of this Scripture indicates that there are two great epochs of salvation; two crises experiences; two distinct blessings; two comparable operations of grace, to meet the twofold spiritual need of man. Christ's ultimate purpose in appearing unto Paul was both Jews and Gentiles "might receive (1) forgiveness of sins, and (2) an inheritance among them that are sanctified by faith that is in me" (Acts 26:16-18). Justification (or the forgiveness of sins) and sanctification are the two focal points of our spiritual orbit. Luther was the great apostle of the former; Wesley, of the latter. Note the seven following parallels.

I. *Each work of grace deals thoroughly with some specific form of sin.* Sin exists in a twofold manner. First, is an act of trangression: "Whosoever committeth sin transgresseth also the law; for sin is the trangression of the law" (I John 3:4). Second, sin is a state of unrighteousness: "All unrighteousness is sin" (John 5:17). This twofold disease needs the "double cure" of which we sing. And God is faithful, when conditions are met, "to forgive us our sins, and to cleanse us from all unrighteousness."

*First Grace*: In Psalm 51, David said, "I acknowledge my transgressions," and he prayed, "According to the multitudes of thy tender mercies; blot out my transgression."

*Second Grace*: Later David confessed a deeper substratum of evil: "Behold I was shapen in inquity, and in sin did my mother conceive me. For the removal of this, he pled, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow . . . Create in me a clean heart, O God, and renew a right spirit within me."

II. *In each case, Divine grace operates through the merits of the blood of Christ.* No human works, no religious rites, no ecclesiastical ordinances, no growth or development can remove any degree of either guilt or of uncleanness. To trust in any of these is to repudiate Calvary.

*First Grace*: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Being now justified by his blood" (Rom. 5:9).

*Second Grace*: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The blood of Jesus Christ, God's Son, is just as efficacious in cleansing from inbred sin as in removing transgressions; for "the blood of Jesus Christ his Son cleanseth us from all sin."

III. *Both blessings are received through faith in Christ.* Faith operates according to its own law, in which promise is balanced by precept. Just as liquid rises to the same height in each of two connected tubes, so faith and obedience rise and fall together. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44).

*First Grace*: "Being justified by faith, we have peace with God" (Rom. 5:1). "By him all that believe are justified from all things" (Acts 13:39). Justification by faith alone, which the Roman Catholic Church denies, is the major theme of Paul's letter to the Romans.

*Second Grace*: "Purifying their hearts by faith" (Acts 15:9). "Sanctified by faith that is in [Jesus]" (Acts 26:18).

IV. *Each work of grace is wrought in man's heart by the Holy Spirit.* What Christ made available for us on the cross, the Holy spirit makes actual in our spirits.

*First Grace*: Concomitant with justification is the birth of the Spirit which Christ so forcefully emphasized as necessary to salvation. "So is every one that is born of the Spirit" (John 3:8).

*Second Grace*: "Being sanctified by the Holy Ghost" (Rom. 15:16). In each recorded instance in the book of Acts where people received the Spirit's fulness—at Pentecost (ch. 2), in Samaria (ch. 8), Paul in Damascus (ch. 9), at the house of Cornelius (ch. 10), and the disciples at Ephesus (ch. 19)—the evidence is that they were previously converted. Each occasion was the bestowal by the Spirit of a second grace.

V. *In each grace there is a crucial point of obtainment.* "Ye shall seek me, and find me, when ye search for me with all the heart" (Jer. 29:13).

*First Grace*: "Ye must be born again." As the natural birth inducts us into a new mode of existence, so the birth of the Spirit is a crisis entrance into spiritual life. "But God, [who loved us even when we were dead in sins] hath quickened us together with Christ" (Eph. 2:4, 5).

*Second Grace*: Paul taught that "our old man was crucified with Christ, that the body of sin might be destroyed"; and he exhorts us, once for all, to reckon ourselves to be dead unto sin. He thus testified to a second crisis in his Christian life: "For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and the life which I now live in the flesh I live in faith" (Gal. 2:19, 20, R.V.).

VI. *The witness of the Spirit attests both works of grace*: "It is the Spirit that beareth witness, because the Spirit is truth."

*First Grace*: "The Spirit himself beareth witness with our spirits that we are the children of God" (Rom. 8:16). The early Methodists urged seekers to persevere until the witness was given. No man can fully know his own heart (Jer. 17:9), but God does: "And God, which knoweth the hearts, bear them witness." In meeting the onslaughts of demons and wicked scoffers, we need this inner witness.

*Second Grace*: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is

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**"I became satisfied that Christ had made provision for me and all God's children to abide in the fullness of His love . . ."**

# Without One Moment's

ABOUT TEN years ago. I began to feel an inexpressible hungering and longing for the fullness of Christ's love. I had often had seasons of great joy and peace in Christ, and in His service. I had seen many precious souls brought into the fold of Christ. I fully believe I then belonged to Christ—that my name was in His family record.

I loved the work of the ministry, but had long felt an inward unrest, a void in my soul that was not filled. Seasons of great joy would be followed by seasons of darkness and doubt. If I had peace, I feared it would not continue, and it did not.

Many anxious Christians came to me, complaining of the same things. How could I help them on that point when I did not know how to get right myself? I took them to the seventh chapter of Romans, and there left them, saying, "O wretched man that I am! who shall deliver me from the body of this death?" I was there myself, and supposed I must live and die there.

In this state I was exposed to severe temptations and attacks of the enemy. I made strong and repeated resolutions that I would be faithful, but could not keep them. Then I sought and found forgiveness again, and was happy, and said, "O that I could always enjoy such peace!" But it was soon disturbed by some word, or act, or heart-wandering.

Thus I lived on for many years: now happy in my Christian experience, and now unhappy; sometimes doubting and fearing, and sometimes resting. God gave me success in winning souls, and granted me many hours of sweet communion with my Saviour, for which I am truly grateful; still I was unsatisfied —I wanted an *uninterrupted* rest and peace.

I often read those precious words uttered by our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I longed and prayed to be there, but knew not the way. O that some one had then taught me the way of rest in Jesus!

At last I felt that the question for me to settle was this,—Can an imperfect Christian sweetly and constantly rest in a perfect Saviour, without condemnation?

This I revolved in my mind for a long time. I read, as far as I could, the experiences of those who seemed to live nearest to Christ. I searched the Scriptures for light, and asked such as I believed had power with God, to pray with and for me, that I might be led aright on this great question. At length I became satisfied that Christ had made provision for me and all God's children to abide in the fullness of His love without one moment's interruption.

Having settled this, I said: I need this, I long for it; I cannot truly represent religion without it, and Christ is dishonored by me every day I live without it.

I, therefore, deliberately resolved, by the help of my Redeemer, to obtain it at any sacrifice; little realizing how unlike Christ I then was, or how much would be needed to bring me there.

I first procured a blank book, which I called my "Consecration Book," and slowly and solemnly, on my knees, wrote in it the following dedication:

"Andover, February 10, 1859.

"This day I made a new consecration of my all to Christ.

"Jesus, I now and forever give myself to Thee; my soul to be washed in Thy blood and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey Thee in every known duty.

A. B. E."

I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar. I supposed, with this consecration, entire as far as knowledge went, I should soon receive all that my longing heart could contain; but in this I was sadly mistaken.

I think I then came nearer to Christ. But as clearer light began to shine into my heart, I saw more of its vileness.

I find in my journal the following:

"Boston, December 22, 1859.

"The last three weeks have been weeks of great searching of heart. I never had my heart so searched before. I detect pride, envy, self-will, a great deal of unbelief, my love to the Saviour to be very weak. Yet I have consecrated all to Christ, and cannot withdraw it from the altar. O can a worm so vile be like Christ? I know it is possible; and if I am ever to be like Him, why not now, while I am where I can do good in leading others to Him?"

I felt like a patient who, though in the hands of a skillful physician, groans and writhes under the severe treatment which has been found necessary in order to save his life. But my constant prayer was, "Be thorough with me, Jesus; be thorough." Many a discouraging day followed this consecration and these heart-searchings. I grew weak, and small, and unworthy, in my own estimation.

At times my joy and peace were almost unbounded. Sometimes I felt that I grasped the prize so earnestly sought, but was shown some hidden sin in my heart which greatly humbled and distressed me. How fully I realized the words of J. B. Taylor, who said, while seeking this blessing, "Notwithstanding my profession that I had crucified the world, the flesh, and the devil, I have had keener sorrows for indwelling sin than I ever experienced before conversion.

A. B. Earle was a highly respected Baptist evangelist just a century ago. This testimony is reprinted from his book **Bringing in the Sheaves.**

# Interruption!

*A. B. EARLE*

"O, the distress which I have felt on account of pride, envy, love of the world, and other evil passions which have risen up and disturbed my peace, and separated between God and my soul!" How many have realized all this, and even more, in their struggles after abiding rest in Jesus.

One sin that troubled me most, and was the hardest to overcome, was a strong will—a desire, and almost a determination, to have my own way—and thus, even in regard to little things or any little injury or supposed wrong, to speak without reflection, and sometimes severely, even to those I knew were my friends; to say, "I will do this," and "I will not do that."

This I clearly saw must be overcome, if I would become a consistent and useful Christian. As I could not do it myself, I gave it over to Jesus: He could give me grace to overcome even this. But I found I gave nothing into the hands of Jesus, except by a simple faith. My faith was very deficient and weak: to believe the promises fully was not so easy. I believed the theory of religion, but to have my heart grasp the reality, without wavering, was more difficult. Yet I found my faith growing stronger, until at last I came to believe just what God has said in His word. I found first the blade of faith, then the ear, and then the full corn in the ear. No rest could be obtained until I could believe just what God had said, and trust Him fully.

I felt that I must have in my heart something I did not then possess. Before I could be filled with the fullness of Christ's love I must be emptied of self. O the longing of my heart for what I then believed, and now believe, to be sweet and constant rest in Jesus! I believed I should receive it, and thought it was near.

I soon found it easier to resist temptation. I began to trust Christ and His promises more fully.

With this mingling of faith, desire, and expectation, I commenced a meeting on Cape Cod. After rededicating myself, in company with others, anew to God, I was in my room alone, pleading for the fullness of Christ's love, when all at once a sweet, heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt, I knew that I was accepted fully of Jesus. A calm, simple, child-like trust took possession of my whole being. I felt that if I had a thousand hearts and lives I would give them all to the Saviour; my grateful love to Him found expression in those glowing lines,—

*O, for a thousand tongues to sing*
*My great Redeemer's praise;*
*The glories of my God and King,*
*The triumphs of his grace!*

Then, for the first time in my life, I had that rest which is more than peace. I had felt peace before, but feared I should not retain it; now I had peace without fear, which really became rest.

That night I retired to sleep without one fear, much like a tired babe resting in its mother's arms. I believed Jesus had received me, and would keep me. I had no fear of losing that happy state; the fear which had so disturbed my rest was taken away. I seemed in a new world; my burden was gone, my cup was full, and Jesus was present with me. I felt not only that I was forgiven and cleansed, but that Jesus would hereafter keep me; that I should not have to help Him keep me, as I had been vainly trying to do, but could trust it all to Him; that now I had two hands instead of one to work with. I was a Christian before. I loved Christ, and His people, and His cause; yet did not, could not, trust myself without fear in His hands. But now I seemed all at once to lose a great burden of care and anxiety.

I found that much of my care had been not only useless, but a hindrance to my success, rendering my work in Christ's cause much harder and less pleasant to myself. I had been like the traveller with a heavy burden on his back, who, when invited by a friend to ride in his carriage and rest himself, took his seat with his burden still weighing him down. When asked to lay his burden off while riding, and rest, he replied, "O sir, you have been so kind to let me ride, I will carry my burden myself." I had not learned to lay my burden on Jesus while toiling in his vineyard, which would have rendered my work comparatively light and easy.

The Bible seemed like a new book. I had, as it were, read with a veil before my eyes. All through the week I labored on without fear of losing the long-sought and now so highly-prized, blessing. I believed, in the hour of

## MY CONSECRATION

*Jesus, I now and forever give myself to Thee; my soul to be washed in Thy blood and saved in heaven at last; my whole body to be used for Thy glory; my mouth to speak for Thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for Thy glory; my feet to carry me where Thou shalt wish me to go; my heart to be burdened for souls, or used for Thee anywhere; my intellect to be employed at all times for Thy cause and glory. I give to Thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey Thee in every known duty.*

## Without One Moment's Interruption!

(*from page 7*)

temptation, Christ would keep me and I should not lose that happy state.

This change occurred about five o'clock on the evening of the second day of November, 1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me. Preaching is a luxury—it is a glorious work. In prayer Christ does not seem far away, but near and with me. The Bible still appears like a new book. All Christians are dearer to me than ever before. All earthly ties are more precious to me: home, friends, all blessings—temporal or spiritual—are dearer and brighter than ever before. That terrible fear and torment about death is in a great measure gone. Thought is quickened. My views of truth are much clearer than before. I have come to believe just what God says. I can trust Him, and go forward, even "with sealed orders."

My success in leading souls to Jesus has been much greater than before. My joy in telling the world of Christ and His goodness constantly increases. And as I realize more and more the greatness of His love, and the perfection of His character, my swelling heart often cries out,—

*O, could I speak the matchless worth,*
*O, could I sound the glories forth,*
*Which in my Saviour shine!*

O that I had an angel's tongue, or could in some way express to others the love I bear to Jesus!

*I'd sing the characters he bears,*
*And all the forms of love he wears,*
*Exalted on his throne.*

If any one should ask if this is "sinless perfection," I would answer, No, by no means. I feel very imperfect and weak, yet I am enabled to believe and trust Jesus; and He is so near that I have realized, in several instances of little inconsistencies, that before the dark wave reached my soul to produce condemnation, Jesus said, "Peace, be still."

Temptation is presented, but the power of it is broken. I seem to have a present Saviour in every time of need; so that for several years I have done the trusting and Jesus the keeping; it is much easier now to resist temptation than it was before.

I feared the crosses would be much heavier if I was nearer Jesus; but they are much lighter now; so that I can sum it all up in a few words, and call it *rest*—the rest of faith, a calm, sweet resting all with Christ. This state of heart is reached only by faith, and retained only by faith—not by helping Christ take care of us, but by trusting Him to do it all. ● ●

## Two Great Epochs of Salvation

(*from page 5*)

a witness unto us" (Heb. 10:14, 15). This Scripture, as well as Acts 15:8, 9, teaches the witness of the Spirit to sanctification. Thousands of Christians have testified to the reality of this glorious fact.

VII. *Each grace is required for entrance into heaven.* No sin will ever defile the holy dwelling place of God. Sometime between our conversion and our entrance into heaven we must be sanctified. "Behold, now is the day of salvation."

*First Grace*: "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3).

*Second Grace*: In Psalm 24:3, 4 we find the following all-important question and answer: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." In view of this, James admonishes us: "Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded" (4:8).

Beyond both crisic experiences, there is need for growth, need for fresh anointings and unlimited possibilities in grace. But as has been defined, there can be but two ephocal works of grace in the soul.

"And now the God of peace . . . through the blood of the everlasting covenant make you perfect" (Heb. 13: 20). ● ●

## I Was Reading . . .

(*from page 3*)

both parents abstain, the number of sons drinking is cut to 50% and for the daughters to 19%."

● that "in a single second, a tropical hurricane releases more energy than several atomic bombs. In less than an hour, it expends more energy than 50 years' production of electric power in the United States. In a day, a hurricane can lift two billion tons of water from the ocean and hurl them back on land and sea as torrential rains. Packing a force of a half-trillion horse power, it can scythe a path of death and destruction 500 miles broad." Man cannot match God's power. Figures were supplied by the National Geographic Society.

● that Protestant churches in 1960 sent 42,250 missionaries to foreign countries. Of these 27,219 were from the United States and Canada, nearly all the rest from northern Europe. At least 41,000 are Caucasians. It has been observed that the decades between 1960 and 2000 are hardly an appropriate time for Protestantism to continue this complexion in its missionary force. Some believe that the development of an interracial missionary force is a present imperative.

● these observations made by Albert J. Myers and reported in the September 4 issue of *U.S. News & World Report*. "I have now spent ten months in Africa. . . . It is clear to me that, no matter what you mean by *ready*, no African population south of the Sahara is ready for self-government. But that's not the point. What is the point is this: ready or not, the black man of Africa is achieving independence and self-government and nothing is going to stop him. . . . Actually, democracy just doesn't exist in these newly independent areas of Africa. Whether it will some day is a very debatable point. . . . Of all the countries that have achieved independence, exactly one, as far as I can tell, has anything resembling a true political democracy. That country is Nigeria, independent for less than a year."

● in the same issue of *U.S. News & World Report* that "for the first time in history, Communists and their followers have won control of a nation in a free election—and won it in the western hemisphere, on the mainland of South America. That's the real meaning of the voting on August 21 that made Dr. Cheddi Jagan the premier of British Guiana. Nowhere else have pro-Communists won control of a nation through the ballot box. From Russia on down, Reds have seized power through revolution, conquest, or political grabs."

● this release from the Tenth World Methodist Conference in Oslo, Norway. "The World Methodist Council and The World Council of Churches are both agents of unity. The Coming Great Church must embody the riches of the inheritance of all the communions that will find a home within it. Hence the distinctive characteristics of Methodism as of other confessions must be preserved and find their place within the wider fellowship. The confessional world movements and The World Council of Churches must march together and serve each other so that when particular confessions are no more, the gifts received through their fidelity will be used for the enrichment for the whole Body of Christ." This statement was made by Dr. Harold Roberts, president of the World Methodist Council.

# What Is a Wife?

MARRIAGE, to a certain degree, a young man is to look upon from a utilitarian standpoint. A good wife is so much capital. She makes him to be, by a kind of grace, a great deal more than he is by nature. She contributes the qualities needed in order to convert his vigor into a safe as well as productive efficiency.

She introduces, for instance, into his intellectual nature that ingredient of sentiment which intellect requires in order to be able to do its best work. Heart and brain need to conspire in order to the attainment of the true, and without caring to assert that man is naturally heartless, any more than I should wish to assume that woman is by nature brainless, yet heart in its way is just as precious as brain in its way, and woman, so long as she is untainted by the passion of wanting to be a man, will be that member of the connubial corporation that will in particular contribute to the capital stock its affectional element.

Some women may resent this, but I would like to caution young men against cherishing matrimonial designs upon any woman who is likely to resent it. If what you want is a wife, and not merely a housekeeper, you must keep your eye well open for a warm bundle of femininity that will be to you in a personal way what the fire on the hearth is to you in a physical way—a fund of tropical comfort that will keep the stiffness out of your thinking, the frost out of your feeling, and the general machinery of your life in a condition of pleasurable activity.

C. A. PARKHURST, D.D.

## Why I Don't Give Ten Per Cent...

(*from page* 3)

I still have my good job, with many raises. I give the credit of my success to God, because without Him my life would have been ruined in deep sin, as that was the way I was headed when He saved me. I count it a joy to give to God because as Malachi 3:10 says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I have found this to be true.

I will not promise you riches and an easy way; but if you want to see God really bless you and work miracles, trust Him for more than you have in the past. Become dependent on Him.

# Wesleyan Youth

**ROBERT W. McINTYRE, General Secretary**

# A Date With Destiny

MORE THAN three years ago the General Wesleyan Youth Council began the preliminary planning which has now determined December 27-29, 1961, as Wesleyan Youth's Date with Destiny.

Each four years, at the time of the General Conference of the Wesleyan Methodist Church of America the Youth Department holds what is called a Quadrennial Convention. To this Convention delegates are elected on a representative basis. Legislative actions relating to Wesleyan Youth are carried out and a program for leaders is presented. However, the problems involved in having three great conventions (General Conference, Wesleyan Youth, Woman's Missionary Society) in progress simultaneously on a single conference grounds have restricted attendance at this Youth Convention.

One major objective in planning a National Wesleyan Youth Convention to be held at the mid-winter vacation season midway between Quadrennial Conventions is to extend an invitation to all Wesleyan Youth everywhere to come and be a part of this great fellowship. The young people of the Louisville district of the Kentucky Conference are hosts to all other WYers at this Convention, but in order that there be no limitations as to the number who may attend, the ample facilities of the Kentucky Hotel in Louisville, Kentucky, have been secured for the Convention rooms, meals, and meeting places.

For a modest sum any young person from anywhere in the Church may enroll for these three wonderful days of fellowship and blessing with hundreds of other WYers from the United States, Canada, and Wesleyan World Mission fields.

Wesleyan Youth are pioneers in this venture since it is the first of its kind ever sponsored by the Department.

The Church at large and locally is invited to assist her young people to attend, for these three days of blessing may well be their "Date with Destiny."

*The coupon below may be clipped and mailed today.*

---

National WY Convention
Wesleyan Youth
Box 2000, Marion, Indiana

Yes, Sir! Enroll me now for the National WY Convention, to be held December 27-29, 1961, at the Kentucky Hotel, Louisville, Kentucky. I understand that my room for two nights, meals for the entire convention (except that I'm on my own for breakfast), convention packet, registration fee, insurance, and parking if I come by car are all included in my convention fee. I prefer

| | | | |
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| a single room | $24.50 ☐ | My Convention Fee is | $____ |
| a double room | 22.50 ☐ | Enclosed is | $____ |
| a room with 2 others | 20.50 ☐ | | |
| a room with 3 others | 19.50 ☐ | Balance due at Louisville | $____ |

I prefer _____ _____ as my roommate.
I will sing in the Convention Choir ____
My Name _____
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**FREE!** If I am one of the first 500 to register, send me free the new Dial-A-Matic Bible Guide!

# Department of World Missions

**ALTON E. LIDDICK, Executive Secretary**

## World Missions Tidings

# Pioneers in Tents

A CABLEGRAM announces the arrival at Mogara Fugwa, Australia, New Guinea, of Rev. Kingsley Ridgway on the seventh of September. The cablegram arrived at World Missions headquarters at the same time of day and on the same date it was sent from the South Pacific. Of course it crossed the international dateline so was actually twenty-four hours in transmission. Our brother's safe arrival and good reception marks the beginning of our missionary work in New Guinea. Brother Hotchkin will soon follow Brother Ridgway and the two men will pitch tents on land leased to the mission by friendly tribespeople. But let Brother Ridgway tell the rest of the story in a report sent from Australia just before his departure:

Our gear is loaded on the MALEKULA, chugging its way to Madang on the north coast of New Guinea. Brother Hotchkin and I will leave by plane in time to check the unloading. It is cheaper to travel by plane than by steamer, and will save us three week's time. From Madang we have arranged to charter a freighter plane to carry us and our gear to Tari, the farthest landing strip which can take a freighter plane. That is still thirty-odd miles from our projected base of operations at Beth-e-ghe in the Mogara Fugwa valley among the Duna people but we have taken a step of faith and bought a tractor with which to haul our gear through those thirty miles of jungle.

Our first task will be to erect a hut for a dwelling, and another for a storeroom (these Dunas have "taking ways") meanwhile we will live in tents. Our gear includes a chain saw for crosscutting, and a circular saw for ripping the logs into boards. The nearest hardware store is a hundred roadless miles back on our trail so we shall have to carry with us even such commonplace materials as nails and screws, and of course gasoline, kerosene, and lubricating oil. The nearest grocery store is back there also, which means we include in our gear such staples as rice, flour, canned butter, powdered milk and salt. Some cases of canned meat will supply our proteins.

Our wives and children we hope will be able to join us as soon as we can erect a habitable dwelling. When that will be will depend to some extent on when we can buy or barter enough logs from the Dunas for building purposes and these are people who do not hurry!

There are some magnificent pine trees but they are taboo! Their tribal legend is that the sun wed the pine tree and thus produced the race of Dunas, so both the sun and the pine tree are sacred. The sun will not be affected, but until we are able to teach them the "Jesus Way" we had better eschew pine as a building material.

Our Sunshine church provided the money to convert a portable electric gramophone to transistors and batteries, so at once we shall be able to commence preaching to the Dunas through records supplied by Gospel Recordings. We shall feel like Noah, preaching and carpentering at the same time.

The native custom is for a man to live in a separate house from that of his wife or wives and children. We will not follow that custom. The custom is rooted in the idea, found in some other places in the territory, of sex-antagonism. "Women are dangerous" the elders warn the young men. "Have as little to do with them as possible." A man must have a wife, or wives, to get his food and bear children to keep the tribe well supplied with warriors. Woman's place is to do the drudgery of gardening, carry heavy loads of vegetables, rear the pigs, and carry the firewood he has cut; man's place is to be guard and warrior. Perhaps the underlying cause of this sex-antagonism is the fear that the woman may supply to a sorcerer intimate body-leavings of her man—parings of fingernails, hair, etc. from which the sorcerer can make bad magic against him, producing sickness and even death. Fear is the strongest emotion in Duna-land. God speed the day when they may know that perfect love which castest out fear! Don't fail to keep us on your prayer list!

### Missionary Open Dates

Missionaries available for speaking engagements in **January** and **February** are: Rev. Paul Dekker, Rev. Malcolm Ellis, and Miss Orie Spaulding from Sierra Leone; Rev. and Mrs. Jehart Hanson and Miss Ruth Curtis from India; Rev. Levi Troyer, Rev. and Mrs. Henry Ortlip and Miss Leora Strope from Haiti; Rev. and Mrs. Ronald Heavilin from Puerto Rico.

Since already many of them are scheduled for later in the spring, why not plan your missionary convention for January or February? To engage any of these missionaries, write to Rev. Robert N. Lytle, Box 2000, Marion, Indiana.

### News Briefs

Miss Naomi Pake, who has been home three months from Union College, Bunumbu, Sierra Leone, West Africa, returned to the field September 5.

Rev. and Mrs. Paul Dekker and family returned to the States September 6 from Sierra Leone where they have completed their first term.

Miss Florence Pickert flew to Jamaica September 6 to begin her second term on that field as principal and teacher of the Bible School.

*—Department of World Missions*

**For Missionary Programs of your Church, WY, WMS, SS or YMWB**

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**of our Wesleyan World Missions fields.**

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ARTHUR G. CLAY



# Geographic Visitation

UNDOUBTEDLY the most discussed subject at workers' conferences and Sunday-school officers' meetings is the matter of visitation. Churches recognize that visitation is an absolute prerequisite for numerical growth. But to find a simple, systematic, and workable visitation plan seems to be the number one problem. Many systems are attempted, often with great enthusiasm, but because of some inherent weaknesses, they soon cease functioning.

Like most churches we have tried many plans and observed still others. Well-meaning pastors and superintendents will set aside one night a week for visitation. The appeal for workers is sent out—and for the first week, volunteers are plentiful. However, after a few weeks, the visitation corps is too often made up of Brother Pastor and Brother Superintendent.

The factors leading to the failure of this plan are quite evident. The selection of a single night for this very important ministry is bound to conflict with some family, business, or school activity. As a result, the potential number of workers is drastically cut even before the visitation program begins. Transportation may also be a problem on visitation night.

The unsupervised plan of making each teacher responsible for his class at his convenience has also proved rather unsatisfactory. Visitation simply is not done.

Some churches have developd extensive filing systems to keep a complete record of their Sunday-school visitation and outreach. Each member, prospect, and absentee is properly classified in a separate category. Although this is good, even necessary, records in file drawers will not contact people.

These visitation systems all have certain basic weaknesses either in operation or in supervision. Unless assignments are adequately prepared and explained, interest soon falters. Enthusiasm lags when workers begin to feel that the ministry of visitation is unimportant.

Larger churches can hire a full-time minister of education to grapple with these problems. But the smaller church is often left to struggle endlessly seeking workable solutions. After having seen so many attempts fail, I asked myself, "Is there a workable visitation plan anywhere that can be systematically employed in a church of any size?"

After praying about the matter and analyzing the various factors in detail, we inaugurated a simple method of visitation that thus far has worked very effectively. During the past five years, our Sunday school has increased in average by approximately 50 each year: 1956-146; 1957-204; 1958-254; 1959-303; 1960-347.

Our first step was to purchase a map of the city and divide it into 42 geographical sections, numbered from 1 through 42. Then every adult member and volunteer worker of our Sunday school was given a number according to the section in which he lived. The next step was to go through the files and locate every prospect according to his sectional location. The same procedure was followed for Sunday-school children whose parents are unchurched.

Two files were then set up. One classified workers by number and the other classified prospects by number. Each Wednesday evening prospect cards are assigned to workers with the corresponding numbers. Just a few minutes are taken from each midweek service for the distribution of cards. Those workers not present on Wednesday receive their assignments on Sunday. No one has the excuse that he doesn't have a free evening because the visit can be made at any time during the week. Lack of transportation is not a valid excuse either as each assignment is within walking distance of the worker's home.

Only one visit a week is assigned to each person. A report of the visit must be recorded on the reverse of the card and returned the following week. Guest cards received during the Sunday services are processed in like manner, and a worker is assigned to make a call the next week.

When the cards are returned, the reports are carefully studied and each prospect card is classified into one of three categories: (1) no prospect; (2) prospect; (3) good prospect. The names in the first class are dropped from the files. Those in the second category are refiled for future contact. A duplicate card is made for each good prospect and is placed in the pastor's file to be followed up by him personally.

It should be noted that this is not a systematic plan for Sunday-school absentee visitation. That must be done with the aid of the teachers. However, it too should be done on a weekly basis, and with departmental supervision.

The ultimate goal of the prospect program is to transfer the names of former prospects to a workers card (as they become active church attendants) and in turn give them visitation assignments.

This program does work. And as we have put people to work, we have found that a working church is consistently a happy church!

## *Lesson for October 15*
## *Saul Begins to Witness*

**(For comments on these readings, use your Devotional Quarterly.)**

**Lesson Text: Acts 9:20-31; Galatians 1:15-19.**

**Golden Text: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psalm 37:5.**

M Saul Begins to Witness. Acts 9:20-31; Galatians 1:15-19.
T Paul's Message Received. Galatians 1:11-14, 20-24.
W Paul's Work Approved. Galatians 2:1-10.
T Paul Corrects Peter. Galatians 2:11-16.
F Paul Accused by the Jews. Romans 2:17-29.
S Paul Convicted by the Law. Romans 7:6-12.
S Paul's Ministry of Reconciliation. II Corinthians 5:14-21.

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**1961 Autumn Advance**

**WITNESSING THROUGH ZEALOUS VISITATION**

**Sunday, October 1**

# Religious News

## Should State Colleges Include Religious Training?

MINNEAPOLIS, Minn. (EP)—Should Minnesota state colleges incorporate religious instruction in their programs? Nearly three out of five Minnesotans feel they should, according to a survey made by the Minnesota Poll.

Fifty-nine per cent of the adults questioned said they believed that such courses "should" be offered to students at the colleges.

The poll showed that more interest in the religious courses was expressed by Roman Catholics (60 per cent in favor) than by Protestants (55 per cent).

The most opposition was encountered among college-educated Minnesotans, among whom 36 per cent believed religious courses should not be offered and another 7 per cent said they would support the program only if such courses were offered on an optional or elective basis.

The State College Board committee which recommended rejection of the proposal urged that the board instead encourage the five colleges to develop more courses in the field of philosophy.

## Sect Members Move to Georgia Town To Await World-Destroying War

DALTON, Ga. (EP)—The 82-year-old moderator of the Church of God of the Union Assembly says congregations from his group are moving here from all parts of the nation to wait for a world-destroying war.

The Rev. C. T. Pratt was quoted as saying "The way things are going, it doesn't look like we're going to have long to wait, does it?"

"We believe in union," he added. "We believe that if you don't have union, you have discord."

"We're looking for war," said Mrs. Pratt, "world war. And our people are moving here. If we go (die) we go together."

Pressed for further details, he added: "The Russian dragon is going to destroy the Catholic Church in Rome, and the Catholic Church is going to destroy Israel, and that will be the end of things."

In newspaper accounts it was estimated that several hundred thousand people over the nation are adherents of the group which Mr. Pratt heads.

## Proposed Methodist Merger Furthered in Oslo Meeting

A large-scale analysis of the problems involved in the proposed merger of the Evangelical United Brethren Church and the Methodist Church was launched in Oslo, Norway, August 19.

The meeting where these plans were made was not a part of the Tenth World Methodist Conference, then in session, but was held in Norway because of the presence there of many of the church leaders involved.

Nineteen areas of investigation were determined and study committees for each were set up. These sub-committees, each composed of four representatives from the two denominations, are charged with "surveying the situation as it exists in both churches, seeking to discover similarites and divergencies and listing problems which seem to emerge from this study."

The Evangelical United Brethren Church stemmed from a religious movement led by Otterbein, a German friend of both Wesley and Asbury. In polity and theology this denomination, a union of two smaller but quite similar bodies, is much like American Methodism. The church numbers about 750,000 members and, like The Methodist Church, is world-wide in its missionary outreach.

Rapid action on the part of the survey committees is planned since the Evangelical United Brethren General Conference, to which a report is to be made, meets in October 1962.

## Evangelists Honored on Swiss Stamp Series

BERN, Switzerland (EP)—The four Evangelists of the New Testament will be honored on a series of postage stamps—first time in history.

Portraits of Matthew, Mark, Luke, and John, whose Gospels form the heart of the New Testament, will appear on four stamps for regular use in the postal system of Switzerland, it was announced here.

Agathe Bagnoud, noted Swiss artist, created the designs by sketching 15th Century wood-carvings in the St. Oswald's church in the town of Zug. The stamps will be placed on sale September 18.

## Methodists To Consider Formation of World Church

OLSO, Norway (EP)—Some 2,000 Methodist leaders, convened here for the tenth World Methodist Conference which opened here yesterday, will consider a proposal for unification of their churches into a World Methodist Church. This would create the largest integrated Protestant church in the world. The delegates represent 40 Methodist churches with a membership of 20,000,000 in 76 countries.

Advocates of the proposal argue that the advance of Christianity is being impeded in Africa and Asia by tags of "colonialism" and "imperialism." A World Methodist Church would not be tied to any race, nation or economic system.

Those who oppose the plan fear the creation of a powerful Methodist bloc might tempt politicians to use it in the cold war, and that with U. S. resources it would become merely "anti-Communist."

## Evangelical Movement Grows in Latin America

LIMA, Peru (EP)—Significant progress in the growth of the Evangelical movement in Latin America has been reported to the Second Latin American Evangelical Conference.

Dr. T. J. Liggett, president of the Union Theological Seminary, Puerto Rico, told 240 church leaders of some 50 denominations assembled here for the nine-day meeting (July 29-Aug. 6) that responses to a questionnaire indicate that "judged by traditional criteria . . . the last ten years have been marked by great and hopeful achievements."

He said the evangelical community on the continent now has about 9,000,000 members, of whom about half are in Brazil and about 1,000,000 each in Chile and Mexico. He said the reports indicate significant progress in the formation of new congregations, the building of the new churches, formation of Bible institutes and theological seminaries and stepped-up production of literature. Census figures show about 300 theological seminaries on the entire continent, with Bolivia leading with a total of 17.

## Half Million for Missions

The Christian Medical Society, the United States Navy and several major drug companies have teamed up to send $500,000 in medical supplies on a special health mission. The mission is a part of the President's "people to people" program.

This big shipment goes aboard the USS Donner, a landing ship and the flagship of a goodwill flotilla commanded by Commander Robert N. Visscher, M.D. The ship sailed September 4, leaving from Norfolk, Virginia.

All supplies will be dropped at various ports of call for medical missionaries who will transport the goods to their own mission stations.

In 1961 CMS has already sent or sponsored one thousand different items, drugs and supplies, worth $1,500,000 into sixty-seven countries to 460 doctors representing more than fifty mission boards.

## British Catholics Establish Body To Foster Unity

LIVERPOOL, England (EP)—The Roman Catholic hierarchy of England and Wales has established a Committee for Fostering Unity among Christians in England under the chairmanship of Dr. John C. Heenan, the Archbishop of Liverpool.

Observing that "spectacular progress" toward mutual understanding among Christians of different persuasions had been made in recent months, Dr. Heenan said "there is a rapidly growing enthusiasm for this new spirit in which Christians of different denominations want to be friendly toward one another.

However, Dr. Heenan warned that it would be unfortunate if Christians began to believe that "one Church is as good as another," since such thinking would lead to indifferrence on the part of church members. "Charity, friendship, and love between Christians does not mean that doctrinal differences disappear.

## Assemblies College Gets NCA Nod

SPRINGFIELD, Mo. (EP)—Evangel College has been recognized as a candidate for membership in the North Central Association of College and Secondary Schools, regional accrediting body.

The association established the status of candidate for membership earlier this year.

A four-year liberal arts college of the Assemblies of God, Evangel College was founded in 1955 and graduated its first class in 1959. Fall enrollment in the Springfield (Mo.) college was 558.

## Episcopals Trace Story of Redcap's Prayer Meeting

NEW YORY (EP)—The story of a 64-year-old Negro Redcap who brought religion into the hustle and bustle of teeming Grand Cen-

tral Station will soon be on film.

For more than 15 years Ralston C. Young of Vauxhall, N. J., has been conducting prayer meetings in a darkened coach three times a week on Track 13.

Thousands of travelers and commuters, in groups as large as 40, have found solace and inspiration from the non-denominational meetings held by the man who, over the years, came to be known as "The Bishop of Grand Central."

Now his story will be told in a film being made by the Episcopal Radio and Television Foundation of Atlanta.

### CD Studies Jehovah's Witnesses' Mass Feeding Plan

MILWAUKEE (EP)—Civil Defense officials believe the mass feeding techniques developed by the Jehovah's Witnesses are the key to feeding survivors of a nuclear attack.

At an international meeting here in mid August, the Jehovah's Witnesses fed more than 30,000 delegates daily.

Not only is the gigantic operation studied by civil defense personnel, but the Witnesses themselves regard it as their own personal civil defense training. A spokesman said they look for a cataclymic end to society as it now exists within the next generation. Those who survive, the Witness said (including all adherents of the J.W. faith) will live as one great family. They are training themselves to provide for that family.

### Religion Best Forecaster of Family Size

PRINCETON, N. J. (EP)—Princeton researchers have discovered that religion provides a better forecast than economic class or status in determining how many children a young American couple desire to have.

Sociologist Dr. Philip G. Sagi of the University's Office of Population Research says a recent survey discloses that family size depends more on a couple's religion and even more on just how religious the couple are.

"Very religious Catholics want four or five children. . . Jews want no more than two children. . . Protestants want three. In general, you can say Americans want two to four children. . . and there's no appreciable difference between the size of rural and urban families."

### Don't Memorize the Scriptures?

NEW YORK (EP)—A seminary president here says that the "jazzed up remnants of evangelism" as found in the Times Square and Sunday radio preachers, and not secularism or communism, constitute the "greatese menace to the Christian church" today.

The speaker was Dr. Arthur R. McKay, head of McCormick Theological Seminary of Chicago who made the statement in the First Presbyterian church here. Many church members, he said, are guilty of "Bibliolatry"—or making the Bible the object of their faith instead of God who created it.

Dr. McKay also said Sunday-school students should learn about the "God who is the cause of the Book," instead of spending so much time memorizing the Bible.

### Sen. Morse Says Catholics Must Modify Stand on Education

PHILADELPHIA (EP)—Roman Catholics misjudged the temper of the people when they opposed aid to education unless such assistance was also given private and parochial schools.

Sen. Wayne Morse (D.-Ore.) thus editorialized in a speech here on the subject of government aid in education. He accused the Catholic clergy of attempting to block "the legitimate aims of a majority of our people through pressure tactics."

Subsidizing church schools through grants would be unconstitutional, he told some 600 teacher-delegates from 44 states. He said, however, that he favored loans to private schools if the loans were subject to interest.

### 10,000 South Africans Hear Moslem-Christian Debate

CAPETOWN, So. Africa (EP)—One of South Africa's most unusual religious meetings took place here when 10,000 persons of all races listened to a discussion between a Protestant minister and a Moslem leader intended to help clear up Moslem-Christian misunderstandings in this country. The meeting was conducted with dignity and both speakers got a good hearing from the crowd, divided equally between Moslems and Christians. The Christians were mostly whites.

# Church News

## *Harold K. Sheets Reports*

**Kansas Conference and Camp Meeting**

Fifty-nine elders answered roll call for the ninety-first annual session of the Kansas Annual Conference. Eighteen elders were unable to be present, ten of whom are superannuated. Of the four conference preachers, three were present for the session. Rev. John Betters and Rev. George Beals were ordained to elder's orders during the session. Pastoral reports were received from 57 church societies with 35 of these reporting full or over payment. There were increases in family altars, tithing members, and average Sunday-school attendance. The Statistical Committee reported a gain of 13 full members in the church.

The Kansas Conference has been expanding into Colorado on the west and into Missouri on the east in recent years. This has greatly extended the territory for Church Extension responsibility and for supervision.

Mrs. Beulah Gilger was re-elected president of the Kansas W.M.S., Rev. Ronald Brannon as president of Wesleyan Youth, and Mrs. Oletha Hoener as conference superintendent of the YMWB.

Serving with Rev. James Chrispell and Rev. and Mrs. Kenneth L. Knapp, I continued my stay in the conference as one of the workers for the annual camp meeting. Prevailing and believing prayer opened the heavens upon the annual encampment and God was pleased to pour out afresh and anew of His Spirit. Accompanied by Mrs. Sheets, it was a privilege for me to return to Kansas, the state of my birth, and to the Kansas Conference, the place of my beginnings in the ministry of the Wesleyan Methodist Church. The Kansas brethren are dedicated to the highest and best in the life and work of holiness and are the kind of people that help to build solidly the spiritual structure of Wesleyan Methodism.

**Greer (S. C.) Camp Meeting**

Mrs. Sheets and I journeyed directly from the Kansas Camp to the South Carolina Camp at Greer, where it was my responsibility to bring the opening message on Thursday evening. I was associated with Rev. Leslie Wilcox and Rev. Raymond R. Hicks in the preaching ministry and with Mr. Samuel Allred as the musical director and soloist. As in Kansas the camp was heavy but God prevailed again and again, breaking through in spiritual power upon His people and witnessing in salvation victories. On the concluding Sunday the Holy Spirit set the tempo to an anthem of praise and a doxology to the King of kings and Lord of lords, to whom the eyes of all were lifted anew. Once again God visited this noble people of the Southland and brought courage and faith for the commission that lies before us all. How great are these camp-meeting days among us as a people! Their far reaching spiritual blessing and benefits cannot be fully appraised until we reach the other shore.

## *Kansas Conference*

The 91st annual session of the Kansas Conference convened at Miltonvale on August 1 at 1:30 p.m. with the conference president, Rev. C. W. Dunbar, presiding.

"The Word for a Crisis Hour" was the theme of the conference sermon by Rev. C. W. Dunbar in the Tuesday evening service. God anointed His servant as he clearly and forcefully presented the Word as the answer to present day needs and conditions.

The election of officers on Wednesday morning resulted in the re-election of Rev. Claire Dunbar to his twelfth year as *President* by an overwhelming Majority. Other officers elected were *First Vice President,* Rev. Wayne Caldwell; *Second Vice President,* Rev. Orville Hall; *Secretary,* Rev. Dale Campbell; *Treasurer,* Rev. Harold Hotchkiss.

On Wednesday evening Rev. Wilford Kaufmann, conference educational secretary, directed the educational service. Dean Banker and President Knapp portrayed the interests of M. W. C. and challenged the audience to maintain the college at the highest possible level.

The denominational representative, Dr. H. K. Sheets, brought a most enlightening and inspiring address on Thursday morning.

Rev. Robert Mattke was the speaker in the public W.M.S. service of Thursday evening under the leadership of Mrs. Beulah Gilger, conference W.M.S. president. He gave a vivid picture of the problems, progress, possibilities and plan of the work in Australia and the newest field, New Guinea.

Friday night was Sunday-school night with Rev. Dale Campbell as speaker. Attendance awards were given to the following schools: Class A, Denver; B, Kansas City Immanuel; C, Topeka Oakland; D, Topeka Belmont and to the new Sunday school at Sullivan, Missouri.

Memorial service for Rev. L. W. King was held Saturday morning.

A record attendance of young people were present for the Saturday night youth rally, with Dr. H. K. Sheets bringing a challenging message.

Dr. H. K. Sheets and Rev. James Chrispell were the evangelists for the camp meeting with Kenneth and Lillian Knapp in charge of the music. The truth in sermon and song was blessed. Rev. and Mrs. Lynn Delehoy were the diligent and effective workers with the children throughout conference and camp.—Eunice Hunsinger, *reporter*

## Iowa-Minnesota Conference

"Divine Love as the Greatest Need" was the subject of the conference sermon preached by Rev. Ola Campbell, Independence, Iowa, as the keynote message of the one hundred eighth annual conference of the Iowa-Minnesota Conference held at Charles City, Iowa, on August 14-16.

The denominational address was brought by General Superintendent B. H. Phaup who brought a message of challenge to the conference as well as outlining the state of the Church-at-large. Dr. Phaup's ministry and counsel were deeply appreciated.

Re-elected president of the Iowa-Minnesota Conference was Rev. Clarence Budensiek. His aggressive and spiritual leadership is recognized throughout the conference by both ministers and laymen, and this was reflected in the vote. Elected to serve with Rev. Budensiek were: Rev. Paul R. Davis, vice president; Rev. Robert A. Howlett, secretary; Rev. John H. Carey, treasurer.

During the year two new churches were officially organized, both at St. Paul, Minnesota. Also a group at Waseca, Minnesota, voted to affiliate with the conference and are looking forward to the time of official organization.

During the conference, a request for information regarding the Wesleyan Methodist Church was directed to the Minneapolis Waite Park Church from a group at Hutchinson, Minnesota. This information was given to Mr. Budensiek who immediately arranged for a personal visit with these families. Two carloads of the interested group visited the Waite Park Church on Sunday, August 27, with the result that on September 10 the group has asked that Mr. Budensiek meet with them for their Sunday services.

The conference plans to open a new church extension point at Sioux City, Iowa, this year.

Churches received 102 full members into the fellowship of the church during the year that resulted in a net full membership gain of 37 and a total membership gain of 47. The overall giving of the conference increased nearly $17,000.

Ordained as elders in the Wesleyan Methodist Church were Rev. Earl Miller, Rev. Manley Swarthout, Rev. Donald Kinde and Rev. James Doll. Dr. Phaup preached the ordination sermon.

In an impressive service Rev. and Mrs. Paul R. Davis were recognized for the 25 years of service to God and the church as ministers in the conference. Rev. William Goldsmith was also recognized in absentia for his 25 years of service in the conference.

Missionary interests were represented by Dr. and Mrs. C. I. Armstrong. Christian education and Miltonvale Wesleyan College's interests were presented by Dr. Wesley Knapp.

The annual camp meeting was held preceding the annual conference with Dr. C. I. Armstrong and Dr. B. H. Phaup as the evangelists. Their timely Scriptural messages brought both results at the altar and new depth to the Christian experience of many. Music for the camp was directed by Rev. and Mrs. Eugene Cockrell, Marion, Indiana.

—*Duane H. Janssen, reporter*

## Kentucky Conference

The excellently located campground of the Kentucky Conference was in beautiful condition. Structures were newly painted, grass and shrubs were neatly trimmed and the familiar grounds at Fern Creek, just east of Louisville, were particularly inviting to the members and friends of the 39th Annual Session of the Kentucky conference.

Rev. C. L. Blanchard, president, called the conference to order and, with the exception of the election of officers and committees, presided throughout the conference. Confidence in the present leadership was expressed in the voting which returned the President, Vice President, Rev. Robert W. Pelton, Secretary, Rev. John W. Basham and Treasurer, Mr. Foster Newman by good majorities on the first ballot.

A number of brethren, both ministerial and lay delegates, expressed to me their appreciation for the progress evident in the work of the conference this past year. A conference church extension service brought reports of the progress made on the new church building at Owensboro, a pioneer field project under the leadership of Rev. John Basham. Some new converts from this church were present and gave their testimonies. Rev. Carl Walker reported continued growth at Glasgow, a recent pioneer point.

Dr. Woodrow Goodman with the Marion College Male Quartet were in charge of the educational service. New plans for expansion and the need for early regional accreditation were presented.

The Woman's Missionary Society under the leadership of Mrs. Gwendolyn Blanchard held regular meetings throughout the time joining with the conference in observing missionary day and in the memorial service. On several occasions missionary devotional speakers were shared with the conference. An excellent YMWB service featuring a skit demonstrating missionary work with children in South America and a well-trained children's orchestra preceded the public missionary service at which time the writer and Mrs. Liddick spoke of the outreach of the church in several overseas countries.

Wesleyan Youth were much in evidence from the beginning of conference through the youth rally. Their cheerful service in the dining hall was a distinct asset to the session and is most commendable.—*Alton E. Liddick, Executive Secretary, Dept. World Missions*

## Michigan Conference

Across the years the Michigan Conference has contributed vitally to the development of the denomination. One visiting the annual meeting usually comes away with new ideas. This year at the opening session each minister, delegate, and visitor was provided with a kit which contained a copy of the conference program including the special services, the agenda for business sessions, a summary of the report of the statistical committee, reports of the various treasurers, report of the nominating committee, and copies of resolutions which were later presented to the body by the Council of Christian Education.

In the opening session on Tuesday evening the agenda was adopted and the conference organized for business. A communion service concluded this initial session and set the atmosphere for a gracious annual conference.

Wednesday was given almost entirely to reports and the election of officers. The fact that reports were prepared well in advance expedited business greatly.

Thursday is a red-letter day in the Michigan Conference Session. No business meetings are scheduled. For those serving on committees, it is Committee Day; for all others, it is Missionary Day. This practice has become so noteworthy as to attract attention and attendance from near and far.

Mrs. Dorothy Crocker, president of the Woman's Missionary Society, with her coworkers, provide a program of vital interest and extensive scope.

This year ten mission fields were represented. Rev. and Mrs. George Hilson were given a farewell, and left the evening of Missionary Day for their new field of service in Puerto Rico. Freewill offerings for the day without special appeal, amounted to approximately $1,100.

The Woman's Missionary Society raised over $24,000 last year, a gain of $2,000 over the previous year. They listed a gain of 23 in membership.

The statistical report of the conference revealed a gain in membership, most budget items overpaid, and a marked increase in the amount of funds raised.

All conference officers were elected to serve another year.

The Sunday School and Youth Departments reported activities reaching in many directions; contacts with children, young people, and adults were made through regular services, visitation programs, camps, rallies, and a variety of week-day activities.

Rev. Tysinger presented the interests of Houghton Academy, and Dr. Stephen Paine represented Houghton College in a unique manner. He first called attention to the work of God as it is revealed in the Scripture and then pointed out how God has worked at Houghton.

The conference session was followed by the annual camp services with Dr. Claude Ries and Rev. Arthur Bray as evangelists. Such a refreshing climax to the year's activities sent the Michigan Conference personnel back to their tasks inspired to carry on with courage and hope.—*R. D. Reisdorph, General Superintendent*

## Prospective New Church at Asbury Park, N. J.

Wesleyan Methodists and friends of Wesleyan Methodists living in Monmouth or Ocean Counties, New Jersey, particularly those residing in the area of Asbury Park, who are interested in the establishment of a Wesleyan Methodist Church in the area, please contact Mr. Cecil A. Rich, 22 Ash Drive, Neptune, N. J. (telephone—Prospect 5-3426) or Rev. C. Wesley Bradley, Conference President, 948 Maple Avenue, Collingswood 7, New Jersey.

## Revival Notice

Rev. R. H. Hampton of Macon, Georgia, pastor of the Macon Wesleyan Methodist Church will be the Evangelist October 8-15 at the East Leon (N.Y.) Wesleyan Methodist Church.—*Wilbur E. Beers, pastor*

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## *Recommendations to General Evangelism*

### Harry D. Clark

It is a pleasure to recommend Rev. Harry D. Clark to the Wesleyan family. For many years Brother Clark has proved himself as a pastor and evangelist in the southland in Alabama Conference and now he desires to re-enter the evangelistic field. Living near the Kentucky Conference, he has transferred and is commended to all as a man of God, who fearlessly proclaims the gospel of full salvation. His address is: P. O. Box 159, Laurel, Indiana.—*Charles L. Blanchard, President, Kentucky Conference*

### E. L. Shigley Sr.

Rev. E. L. Shigley Sr. was appointed to General Evangelism for the coming conference year by the Alabama Conference at its last session. Brother Shigley is a man of principle, with a burden and compassion for the lost, and an earnest desire to help the saved get sanctified. He has served as pastor for some years, as conference president for many years, and is now the vice president of the Alabama Conference. He is a man of discernment and will preach straight forward in these days. I would heartily recommend him to our Church at large.—*V. O. Agan, President, Alabama Conference*

## *Field Schedule: R. D. Reisdorph*

North Platte, Nebr., Hol. Assoc. . . Oct. 1-3
Detroit, NAE and NSSA Boards . . Oct. 9-12
Olean, N.Y. (Hillside) . . . . . Oct. 29
Cleveland (Ohio) First Church . . Nov. 1-12

## *Births*

Born to Rev. and Mrs. J. C. Wallace, Harpersville, Alabama, a girl, Evelyn Jeanine, on August 22, 1961.

A son, Carl Daniel, was born August 26, 1961, to Carl and Annalee Schultz. Mr. Schultz is pastor of the First Wesleyan Methodist Church at Bradford, Pennsylvania.

## *Conference Appointments*

### SOUTH CAROLINA CONFERENCE

**Conference Officers:**
President—K. W. Johnston
Vice President—C. T. Bryant
Secretary—J. B. Hilson
Sunday School Secretary—W. M. Rampey
Tithing Secretary—Samuel E. Moody
Treasurer—L. L. Jarrard

**Pastoral Appointments:**

**Central District**
Anderson—A. W. Padgett
Buck Creek—Gertrude Farmer
Cateechee—J. F. McCool
Central, First—C. R. Tegen
Central, Second—Paul Eger
Clemson—W. D. James
Fellowship—Billy Ray Wilson
Glenville—G. M. Nalley
Iva—Jack Funderburk
Liberty—G. L. Stewart, supply
Martin Grove—W. Harold Nicholson
Morgan Memorial—Bobby Norris
Mountain View—W. T. Rainey
Mount Olivet—W. L. Benjamin
Oakway—J. D. Evatt
Pickens View—Earl J. Hucks
Rock Bridge Mission—In the hands of the President
Rock Hill—David Tillotson
Seneca—James E. Wiggins
Smith Chapel—J. C. Byars
Tuckasegee—In the hands of the President
Walhalla—W. C. Marchbanks
Welcome—Foster D. Gentry
Westminster—John H. Cole

**Columbia District**
Clinton Road—E. L. Gunby
Columbia—James M. Waters
Community—In the hands of the President
Fountain Inn—R. L. Newton
Florence—F. B. Williams
Greenwood—A. C. Parker
Knighton Chapel—L. L. Jarrard
Laurens—Thomas B. Rhodes
N. Charleston—H. L. McCall
Sumter—P. B. Pullin, supply
Union—In the hands of the President
Whitmire, First—E. L. Alexander

**Greenville District**
Alice—Miss Bertha E. Stamey
Ariail—P. C. Lusk
Belton—G. C. Gilliard
Conestee—Donald E. Alexander
Easley, First—W. E. Payne
Glenwood—W. S. Allred
Golden Grove—W. C. Young
Greenville, First—C. T. Bryant
Mount Calvary—R. E. Turner
Pelzer—J. W. Gaines
Piedmont—C. G. Shirley
Sans Souci—J. A. Giles
Williamston—Mrs. V. E. Gilreath; V. E. Gilreath, Ass't
Woodside Avenue—C. R. White

**Spartanburg District**
Bethany—C. H. Pickel
Carlisle—E. H. Rodgers
Chesnee—C. Ray Lewis
Clifton—A. D. Horton
Converse—C. D. Roach
Davis Chapel—H. A. McCutcheon
Eden—Wilson Bryans
Gaffney—C. R. Ruppe
Glendale—H. A. McCutcheon
Graham Chapel—C. H. Mickel
Greer—J. B. Hilson
Landrum—John R. Seay
Lyman—W. M. Rampey
Providence—D. G. Matheny, supply; Mrs. Lauda E. Matheny, Ass't
Spartanburg—L. W. Barbee
Startex—James C. Jennings

**Pioneer Project**
Allen Mitchell Memorial (Spartanburg)—George Robb French

**Other Appointments:**
President Emeritus—R. C. Kendrick
Conference President—K. W. Johnston
President of Central Wesleyan College— R. C. Mullinax
General Secretary of Church Extension and Evangelism—V. A. Mitchell
General Evangelists—Mrs. M. Catherine Bloom, A. L. Vess
Missionaries to Africa—Miss Marie Evatt, Malcolm E. Ellis
Missionaries to India—Thomas E. Cowart, Mrs. Thomas E. Cowart
Missionary to Haiti—Miss Virginia Hooker
Chaplain in U. S. Army—William R. French
Ministerial Students—Marvin Quarles, Paul Hilson, Keith Weaver
Tithing Secretary—Samuel E. Moody
Elder on Reserve—Oscar D. Bowling

**Superannuated Elders:**
Mrs. Harriet E. Miller, R. C. Kendrick, John Youngblood, A. E. Belk, W. R. Padgett, J. M. Hames, F. K. Smith, F. H. Pressley, D. G. Matheny, G. L. Stewart, M. C. King

### GEORGIA CONFERENCE

**Conference Officers:**
President—R. R. Hicks
Vice President—M. L. Arnold
Secretary—P. L. Swauger
Sunday School Secretary—M. L. Arnold
Tithing Secretary—W. H. Hampton
Treasurer—Jarmen G. Day

**Pastoral Appointments:**
Ashburn—G. E. Akridge
Atlanta First—P. L. Swauger; Eddie Lanier, Ass't
Augusta—R. N. Cooley
Bethlehem—Carlton Preston
Brunswick—W. M. Phillippe, Sr.
Cordele—M. A. Walker
Covington—M. L. Arnold
Crossroads Charge (Crossroad and Sylvester)—H. J. Lewis; Mrs. Lewis, Ass't
Darien—James Griffin
Girard—Robert Wagnon
Griffin—S. A. Hamby
Hortense Charge (Hortense, Philadelphia, Oak Grove, Browntown)—Wilbur Hartley
Jesup—In hands of President
Laurens Charge (Little Rock, Browning)— Ben Akin
Liberty (Wayne County)—In hands of President
Macon—W. H. Hampton
Mt. Pleasant Charge (Coffee, Mt. Pleasant)—Grafton Pressley
Northside—Ralph Day
Savannah—W. M. Phillippe, Jr.
Tennile—In hands of President
Tifton—R. L. Wood
Toccoa—Joseph Phillippe
Union Point—Mrs. Louise Kerr
Waycross—W. S. Godwin
Waynesboro—Grady King
Welcome—J. C. Duke
Wesley Chapel—C. L. Cawthon; Mrs. Cawthon, Ass't
Winder—C. V. Hicks

**Missions (Unorganized):**
Liberty (Turner County)—C. M. Payne
Sterling—W. H. Morris
Waters Avenue—W. T. Brinson, supply

**Other Appointments:**
Representative of Hephzibah Home—L. F. Nichols
Ministerial Student—Horace Hudgens

**Superannuated Elders:**
W. T. Brinson, R. C. Crossman, H. R. Gunby, Mrs. G. H. Doty, E. C. Moon, W. Wigglesworth


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## *OBITUARIES*

**Andrews.**—Charles, age 96, the oldest member of the Sandy Lake (Pa.) Wesleyan Methodist Church, went to be with the Lord whom he has long served, July 18, 1961. Prior to his long illness he was very active in the work of the church and served as class leader for a good many years. The funeral service was in the Sandy Lake Wesleyan church and was conducted by the pastor. Interment was in the Zion Cemetery.—David L. Robertson, pastor

**Ayers.**—Mrs. Iva M., wife of William J. Ayers, was born at Potterbrook, Pa., May 19, 1884 and died Aug. 21, 1961 at the Valley View Nursing Home after a long illness. She was a member of the Free Methodist Church of Alleghany. Surviving are her husband; two daughters: Miss Bernice Ayers, Alleghany, N. Y., and Mrs. Allen (Aleda) Baker, Culpepper, Va.; three sisters: Mrs. B. H. (Fannie) Peterson, Horseheads, N. Y., Mrs. W. R. (Neva) Crosby, San Diego, Calif., Miss Helen Douglass, Marcy, N. Y.; three brothers: Rev. J. Harold Douglass, Marion, Ind., Floyd G. Douglass, Utica and Royal M. Douglass, Horseheads; one granddaughter; and three grandchildren. Rev. Erle W. Worth, pastor of the Free Methodist Church, officiated at the funeral. Burial was in Mt. Pleasant Cemetery, Houghton, N. Y.

**Giles.**—William B., superannuated elder, Virginia Conference, departed this life Aug. 10, 1961. He gave his testimony in church on his last Sunday on earth. Surviving are his wife, two daughters, and two sons. Rev. W. Lee Cockerill spoke briefly on Brother Giles life as a minister and represented the Virginia Conference. His pastor, Michael A. Terifay brought the message. Brother Giles was laid to rest in the Washington National Cemetery, Washington, D.C.—Michael A. Terifay

**Kewish.**—Harry James, was born near Eskridge, Kans., on Aug. 29, 1889, and departed this life Aug. 13, 1961. A member of the Birmingham (Ala.) First Church, he served his church as Sunday-school superintendent for 30 years, and as church treasurer and a member of the Board of Stewards for many years. He was faithful to the end and will be greatly missed by his church and community. He is survived by his wife, Myrtle; a brother, Fred J.; and a sister, Mrs. Effie Pair. Funeral services were conducted from the Birmingham First church by his pastor, Rev. E. T. Meacham.—E. T. Meacham.

**Mack.**—Clifford L. the son of Rev. and Mrs. Robert Wesley Mack was born January 16, 1895 and departed this life on August 3, 1961. Brother Mack was brought up in a devout Wesleyan home and became a Christian at an early age. He maintained and witnessed to a strong faith in God and His Word throughout life. At the time of his home-going he was a member of the Nelson Street Wesleyan Methodist church. He was dedicated to the cause of Christian education and had served on the faculties of Marion College and Malone College of Canton, Ohio. He also served a number of years in the public school system.

Surviving are his widow, Gladys E.; four sons: Vinton, West Lebanon, Ind.,; Robert E., Louisville, Ky.; James J., Marion, Ind.; and John D., Canton, Ohio; two daughters: Mrs. Dorothy Hoagland, Silver City, N. M. and Mrs. Jack Ballard of Marion, Ind.; two brothers, two sisters and 14 grandchildren. Funeral services were conducted at the Nelson Street church with Rev. H. N. Robinson, Rev. Garl Beaver and Rev. H. J. Logsdon in charge. Burial was in Grant Memorial Cemetery, Marion, Ind. —H. J. Logsdon

**Sawyers.**—Jeff O., was born in Tazewell, Va., Jan. 9, 1891, and departed this life very suddenly, July 31, 1961. Brother Sawyers was a member and faithful attendant of the First Wesleyan Methodist Church of Canton, Ohio. He was gloriously converted about two years ago and was walking consistently with His Lord when summoned home. He will be greatly missed not only by the bereaved family and relatives but by a host of friends and brothers and sisters in the Lord. Surviving him are his wife, Eva; six daughters, and four sons. Funeral services were conducted at the Wesleyan Methodist church by his pastor, Rev. H. E. Robertson Jr., who was assisted by three former pastors: Rev. H. E. Robertson, Sr., Rev. T. O. McCracken, and Rev. A. Mark Larson. Interment was in the North Lawn Cemetery. —H. E. Robertson, Jr.

# *Not by Bread Alone . . .*

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*Robert W. McIntyre,*
Executive Secretary, Wesleyan Youth